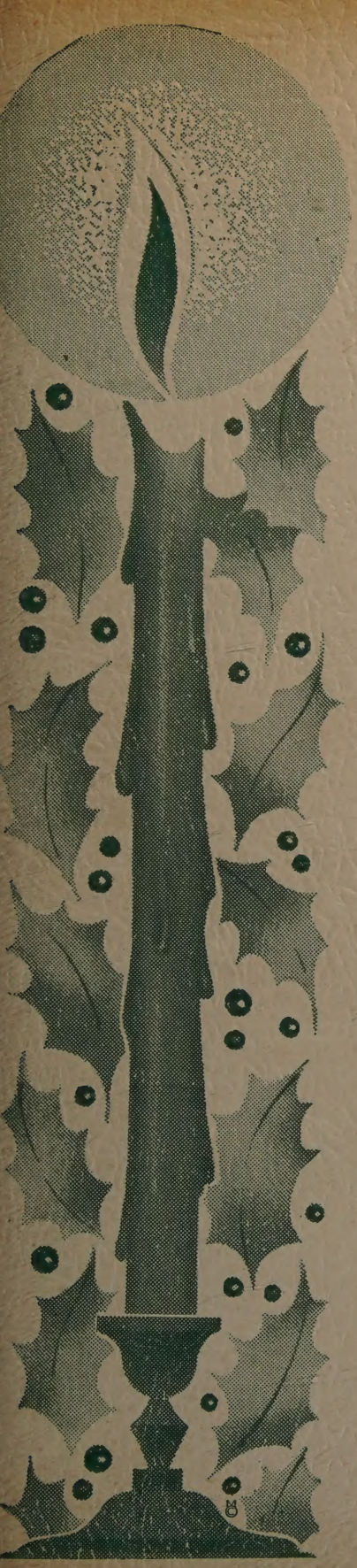

The A. M. E. Zion Quarterly Review

Sweet little Jesus Boy
they made you be born in a manguh
Sweet little Holy Chil'
didn't know who you wus.
Didn't know you'd come to save us Lawd
To take our sins away.
Our eyes wus bline, we couldn't see,
We didn't know who you wus
Long time ago you wus bawn
Bawn in a manguh low
Sweet little Jesus Boy.
De worl' treat you mean Lawd
Treat me mean too,
But tat's how things is down heah
We don't know who you is.

—Traditional Spiritual

The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor
P. O. Box 146, Bedford, Pa.

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THE NATIVITY

ALBRECHT ALTDORFER, GERMAN, 1480-1583
Original: Kaiser Friedrich Museum, Berlin, Germany

Altdorfer belonged to what was called "the School of Little Masters" because of the very small size of the canvas used. In his time artists had become distinctly individual partly because there was no political unity in Germany. This painting presents a unique and original portrayal of the circumstances surrounding the Birth of the the Christ Child.

The setting has no romantic nor artistic beauty of Roman ruins. Rather there is the minute detail of a dilapidated ruin now overgrown with weeds, grass, moss and vines. Bricks which once formed the walls are scattered about the ground. The stairs, leading to the door above, are still intact. Beams and rafters are displaced or broken. It gives the impression of a building completely abandoned, and it was here in such a place that the Christ Child is conceived to have been born. Although this was painted in 1512, the background is so modern, it could have been painted in 1952. For many people over the world, this scene is stark reality. Their shelter is not one whit better than this and so perhaps we can better understand the conditions of the birth of Our Lord when presented in such harsh, desolate ruins.

While the Virgin kneels in adoration, three very plump and sympathetic angels are caring for the Child, making Him comfortable for the night. Joseph stands behind the Virgin and tries to shelter the flame of the taper they are using for light. Although he appears to be of great age with his long white beard and nearly bald head, he seems equal to the demands of the situation. The bright eyed donkey, beside him, has his ears perked and his mouth open, as though he too, were expressing wonder and delight. The ox, contentedly chewing her cud is on the other side of the collapsing brick wall.

Above, in the sky, three more cherubs sing the Gloria from their own sheet music! In the upper left the great moon shines brightly but it is more than moonlight that surrounds the lone shepherd whom we see framed in one of the broken windows. An angel in a cloud of brilliance brings him the wonderful news of the Birth of the Christ Child.

A naive ingenious dreamer, this artist brings us a new, strange, and very modern interpretation of how and where the Baby Jesus may have been born. With his emphasis on every blade of grass, every fallen and broken brick and the entire forlorn appearance of the place, he turns it, quite unknowingly, into a social issue of the present day.

—FLORENCE TURVEREY REEVES

WHAT JESUS TAUGHT CONCERNING GOD

Series I

by Rev. H. A. Clement
Minister, First Church, San Francisco, Calif.

It is the opinion of some that the sole purpose of Jesus was to die for the sins of man. But on higher thinking terms it is accepted that the real purpose of Jesus was to teach. This teaching He had to do before He could save men. It took much teaching by Jesus to even get a few men to follow Him into His better way of life. Now the question May arise in our mind, what did Jesus teach? Jesus may have given many lessons but all of them centered around a three-fold program. All of the parables and other illustrations that He gave to His followers served only to emphasize the three-fold teaching program. This three-fold program was embodied in His teachings about God, man, and destiny. As a master teacher He was thoroughly familiar with His subject matter.

It is rightfully believed that the authority of the teachings of Jesus rested upon His intimate knowledge of God which found its roots in the Old Testament, and became an inspiration of all that He taught. In early Hebrew literature God was looked upon as King and men were subjects. Time moved on and this concept waned with the coming of the carpenter's son. Yet it would not be correct to say that Jesus divorced himself from the God of Jewish scriptures.

Should we compare passages found in the old Testament with words of Jesus we would discover a similarity in belief: "Hear, O Israel; The Lord our God is one Lord," declared Jesus in his confession of Jewish faith (Mark 12:29). This verse also appears in Deuteronomy 6:4. Jesus acknowledged God as Creator of all things—"Male and female created he them" (Mark 10:6). But Jesus did not make this doctrine the most important factor of his teachings. He was a practical man that lived in a world of greed, hate and confusion. The many real problems which men and women had to face were a constant concern to Jesus. God was reality to Jesus. He was seen in operation everywhere. Jesus "walked at home in a universe which a heavenly Father had fashioned for his children." Watch the lilies growing unattended in the fields—they in their unarrayed beauty were clothed by the hand of God. So God was an eternal artist painting—with his comet's brush—the natural world. Jesus' Creator was a God of activity

causing the "sun to shine by day and the moon and the stars to rule by night." Yet God was more than that to him. He was a gracious God ever protecting his children. And the teacher does not forget this attribute; he gives thanks to God at the beginning of each day meal. He instructs his followers to pray.

God allowed nothing to pass his attention and care. We are told by Jesus that not even a sparrow falls to the ground without God's notice of it. Therefore he is aware of his children's growth. As a gracious God he is concerned about the temporal needs of mankind and he provides them to the good and bad alike. "It rains on the just and the unjust alike."

Jesus taught that God was directly interested. Some older religions and a few branches in Christianity remove God from the direct scene of man's life by their belief in intermediaries. This did not play a rale on the religion of Jesus. "Pray to thy Father in secret, and thy Father which seeth in secret shall reward thee openly," was his reminder to the disciples.

The emphasis on the holiness of God as seen in the Old Testament is characteristic of Jesus' teaching. He could not have taught men to hallow God's name without recognizing his holiness. Men were urged to be perfect because to Jesus God was. "You must be perfect as your heavenly father is perfect" (Matt 5:48—Moffatt).

Sin was a real thing to Jesus but it did not outshine the perfect goodness of God. His hope was to get men to abolish sin and take on the holiness of God. There was a sharp distinction between good and evil in his teachings which portrayed God's attitude. Jesus did not believe that his God made compromises with sin and iniquity. There was a judgment that man would have to answer to on the final day. The obligations of man to God are more demanding than obedience to earthly powers. "Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). There will be punishment for the men that set themselves against the will of God.

The New Testament achieves its uniqueness over that of the Old through Jesus' distinct teaching of God as the heavenly Father. It may be true that God had been referred to as Father before Jesus' arrival, because implication to this is found in Greek mythology. But the God of Jesus was the Father of the individual man. The Greeks conceived the Fatherhood of God as God of creation and Providence; and the Old Testament depicted him as Father-Protector of Israel, or

the "Father of the Messianic King." Jesus was the first religious teacher to emphasize a direct relationship between God as Father and men as children—created in his image.

This Fatherhood embraces love. It is clearly seen in God's readiness to shower us with many gifts. The Father's love brings joy to the heart of his children instead of fear. God was portrayed as Father of the prodigal—ever ready to forgive and forget the wayward son's folly.

Thus to Jesus God was not only a king but a loving Father—and like that father, who when he saw his son coming up the road, ran down to greet him with kisses of happiness. "Whose only reproof was the best robe in the house and a feast of rejoicing."

One can hardly work along with a firm like the Bedford Daily Gazette over a period of several years without being affected and interested by that which goes on within the organization. We have seen the company grow amazingly in the past few years. We have noted building enlargements, new and better equipment come, old presses go, climaxed by the arrival of one of these high speed jobs that must be the fond wish and desire of many a printing establishment. We suffered along with the entire force when we learned of the serious illness of George Tritle, the foreman. We were impressed with the youth and efficiency of the young man who temporarily filled his shoes, and we said a *thank you God* prayer when George passed his crisis and, like most men, couldn't wait until he could hear the hum of the shop again. And, then, we felt a wee bit helpless when Mrs. Virginia Colvin decided to retire for many a bit of imperfection in our proofs was caught by her long before they reached our desk.

Whenever we hear words of commendation over the Field for the makeup and appearance of the Review we know that away back home folks such as we have just mentioned deserve a major part of the credit for they have worked with us not as business people but as home folks just naturally interested in a a neighbor's task.

THE DOCTRINE OF THE INCARNATION IN THE LIGHT OF THE TEACHING OF THE FOURTH GOSPEL

Rev. Ruben Lee Speaks

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Introduction

The doctrine of the incarnation is not something that has been concocted for the purpose of intellectual gymnastics. The need for such a doctrine is implicit in the nature of the Christian religion. It grew out of the church's reflection upon and witness to the person and works of Christ. It came as a result of the church's attempt to work out the logic of its inherent principles. This doctrine is a result of a gradual unfolding of a central fact that Jesus Christ is both human and divine.

The Christian community gave expression to the doctrine of the incarnation but it was this doctrine that created the Christian community. It was the person and work of Christ as revealer of God and Redeemer of man that served as the dynamics of the new community. Because the new community made such a claim, it found itself in immediate conflict with Jewish monothism on the one hand and Gentile polytheism on the other. It has been called upon to justify its claim before the courts of gnosticism, agnosticism, dosetism, and all manner of blending of the three.

In this paper we shall not attempt to trace the entire history of the development of this doctrine.

Our interest here is to examine the central claim of this doctrine in the light of the fourth gospel. Christianity has always received its dynamics from the personality of Jesus Christ. A better understanding of his life, his teaching, his death, resurrection and the consciousness of his continued presence in the hearts of his followers has been the aim and purpose of all those who have dealt earnestly with the doctrines of the incarnation. In this paper, we shall attempt to answer the question: What does the Scripture teach about this historic figure—his likeness to men—his likeness to God and his power to reveal God? There can be no adequate christology without a clear understanding of the doctrine of the incarnation.

In many respects, the Fourth Gospel can be considered the church's first attempt to form a Christology. The writer of the Fourth

Gospel is trying to interpret Christ in the light of the thought pattern of his day. In this paper, we shall outline the author's teaching concerning the person of Christ. The Fourth Gospel is the first and greatest of all christologies.

The Fourth Gospel

It is agreed by many New Testament scholars that the Fourth Gospel emphasizes the divine aspect of Christ's nature more than the Synoptics. It is true that the Fourth Gospel is more explicit at this point but a careful study of the synoptic Gospels will show that the Fourth Gospel only makes more explicit those basic principles that are implied in the other three. The three synoptic witnesses did not need to formulate any theory or doctrine concerning the person of Christ. For them he existed, he is, he lives and to doubt would have been for them to doubt their own power of observation. Hence they did not write with the idea of creating a biography of Christ. They wrote to interpret his teachings to their people: Matthew to the Jews, Mark to the Romans, Luke to the Greeks. All of them keenly sensed the great personal religious experience of Christ. They were aware of the fact that there was a unique relationship between Christ and the Father that inspired all who came in contact with him. They wrote of him that men might know his teaching until his second coming which they believed would happen very soon.

The writer of the Fourth Gospel does not contradict any of the basic teachings of the Synoptics. What he attempts is to present a comprehensive concept of Christ that would be consistent with the cosmology and philosophy of his day.

His whole task is to explain the relationship of Christ to both the human and the divine. The writer of the Fourth Gospel presents Christ as the medium or vehicle of the Eternal. He is the link between the divine and the human. Christ is the supreme manifestation of God in human form. The Christology of the Fourth Gospel may be summarized as follows: 1—Christ's God revealing himself to the world. 2—The Father is in the Son and the Son is in the Father. 3—If God is to reveal Himself in Christ then Christ must be very God. 4—Fatherhood is the best symbol of the divine nature.

I feel that the Fourth Gospel is just as valuable as a source for historic truth concerning the nature of Christ as are the synoptics. It is both a testimony and an interpretation of that testimony. It not only gives us the story as it was told by the early Church it also gives us

a clear picture of how that story was interpreted by the early Christian community.

In the prologue John declares, "In the beginning was the word and the word was with God and the Word was divine . . . . . and the Word was made flesh and dwelt among us." There are New Testament scholars who identify the Logas of Saint John with the Logas of Bhilo and the Alexandrian philosophy. I do not entirely agree with this position. I believe that this Logas as used by the Fourth Gospel has been deepened until is is something qualitatively different from both the Greek Logas and the Hebrew wisdom. When the Logas term is used in the Fourth Gospel it is referred to as a means by which God reveals his will and purpose to man and also the way God has chosen to accomplish his will and purpose in man. When the fourth teaches that Christ is the Word of God it means that in Christ we have a visible and audible expression of God. Christ is the perfect revealer of God to man. This is not only taught by the Fourth Gospel, it is the foundation upon which the New Testament is built and the cornerstone of our Christian faith.

His Pre-Existence

The pre-existence of Christ is both an implicit and explicit fact of New Testament teaching. Because there are not many references to the pre-existence of Christ in the synoptic Gospels does not mean that it is not implied or assumed. In the synoptics we find a deep religious consciousness on the part of Jesus which is expressed in his teaching on the nature of his Messiah-ship. If we accept Matthew 11:27 as the authentic words of Jesus we cannot avoid the conclusion that Jesus was aware of his unique relationship with the Father. In the Fourth Gospel we not only find an awareness of this unique relationship with the Father. In the Fourth Gospel we not only find an awareness of this unique relationship but also an awareness of an eternal past. "Before Abraham was I am." God is uncreated and holy. He is the Creator therefore not a creature. If the Son is to be the Mediator and redeemer he must be able to partake of the divine nature. This divine nature is of an eternal essence therefore the Son must be divine. If he is divine he must also be timeless for true divinity is not subject to time. Time is a creature of God's creation while divinity is of the essence of the Eternal, therefore while divinity may enter time it must be superior to time.

The pre-existence of Christ is implied in the fundamental teaching

of the Fourth Gospel to the nature of salvation. In this Gospel, salvation is eternal life. Eternal life differs from temporal life in the following ways:

1. It has no end. It has perpetual duration. It cannot be inaliated.
2. It is not only perpetual duration but possesses a quality of fullness, completeness, and Holiness that cannot be found in the temporal life.
3. It is of divine origin and can only be given by a divine person. In order to have eternal life one must be born from above.

The Fourth Gospel teaches that man cannot save himself and that he can only be saved through Christ, his life, death and resurrection. It is through his life, death and resurrection that God is redeeming the world. Since this redemption is not the work of man but of God we are correct in saying that Christ is of God pre-existent. He was with God from the beginning and through all times. He was distinct from the Father in person, yet one with the Father in purpose, will and constitution. He was God—not a different God from the Father but one, and the same God. The Son was begotten from ever-lasting of the Father within the divine substance and He was the Creator of all things, so He was the Fountain of life to all living creatures. It is in Christ that we see God incarnate.

Christ As The Fulfillment

The incarnation presupposes and the New Testament teaches that Jesus Christ is the fulfillment of the law and the prophets. In Matthew 5:17, "Think not that I came to destroy the law and the prophets; I came not to destroy but to fulfill." The law and the prophets were God's way of revealing himself to man. The law is a school master whose responsibility it is to lead men to God. Its function is to teach men the truth about God. Jesus said, "I am the way the truth and the life." What Jesus is saying here is that he is the final and unique revelation of God. It is very difficult to imagine Jesus taking this position if he considered himself nothing more than a prophet or a moral teacher.

When a container is filled full there is no room for further increase. If Jesus is to be the fulfillment of the moral law then he must complete the Spirit as well as the letter of the law. The writer of the Fourth Gospel believed that Jesus did just this. He was able to do this because he maintained a perfect relationship with the law-giver.

This is what Jesus meant when he said, "I and my Father am one." Not only were they one in purpose they were also one in nature. This is what Jesus meant when he said to Philip, "When you see me you have seen the Father."

In the Hebrew tradition the offering of sacrifice was a symbol of atonement for sin. Jesus fulfilled this law of sacrifice by offering Himself as the perfect sacrifice. The act in the upper Room is proof that Jesus considered himself the perfect sacrifice that would create a state of at-one-ment. That had been destroyed by the sins of the first Adam. By so doing he initiated the New Covenant spoken of by the prophet Jeremiah thus becoming the fulfillment of the law and the prophets.

Not only did Jesus consider himself the fulfillment of the law and the prophets he also thought of himself the fulfillment of the Apocalyptic Hope. There was no doubt in the minds of the early Church and the writer of the Fourth Gospel that Jesus thought of himself as the Messiah. It is true that he differed with the popular conception of the meaning of the Messiah. His conception of the Messiah was in direct opposition to that held by the populace. There was no doubt in the mind of the early Church about his awareness of his unique relationship to God. All through the Gospel we can catch glimpses of this consciousness in the mind of Jesus. The Fourth Gospel begins by proclaiming Christ as the Logas who was in the beginning with God and who became the light and life of men. By his exaltation on the Cross, he fulfilled the moral and spiritual requirements for an eternal human fellowship with God.

His Moral Perfection

The best and most convincing proof of the divinity of Christ is not his virgin birth, pre-existence, nor the teaching that he is the fulfillment. The supreme proof of his divinity rests in his moral perfection. He lived a perfect moral life. This moral life, for the sake of vividness, may be divided into two phases, His relationship with God and his relationship with men.

It is trite to say that no man is perfect, yet this fact is one of the most significant factors in the Christian tradition. If no man is perfect then the only ground on which we can claim perfection for Jesus is that of his divinity. There is no doubt in the minds of the New Testament writers about the moral perfection of Jesus. In Luke 6:39-40, Jesus claims this much for himself by saying, "Can the blind lead the blind? Shall they not both fall in a pit? (The disciple learner)

is not above his teacher, but every one when he is perfected shall be as his teacher." It is very significant that this statement from Luke comes at a time when Jesus is in the midst of a discourse on moral conduct and the relationship of moral conduct to the law of Moses. There are two questions that should be answered: 1—To whom is Jesus referring as teacher? 2—Would Jesus have taken the authority to teach in this way if he had been conscious of his imperfection?

In reply to the first question, there is no doubt that Jesus is here referring to himself as a perfect teacher. Jesus felt that he had been anointed "to declare the day of the Lord." A close study of Luke 4: 18-30, will leave no doubt in one's mind about whom Jesus is referring.: To assume that Jesus would have taken such a lofty position without being aware of his moral perfection is contrary to the New Testament's teaching and indeed to his own words. In Luke 6:41, Jesus rebukes the multitude for being able to see the mote in their brother's eyes and and not being able to see the beam in their own eyes. It is safe to conclude that Jesus would not have been so pointed about moral imperfection if he had been aware of moral guilt within his own character. Not only does the New Testament teach that Jesus was conscious of his moral perfection, it goes further and teaches that the early church also shared this belief. The letter to the Hebrews refers to Christ as the perfect high priest. Paul's letter refers to him as the fulfillment of the law. Everywhere in the New Testament it is assumed that Christ is the sine qua non of moral life. The moral perfection of Jesus consists, first, in a perfect relationship with God. At the heart of any morality is the thought of God. The bed rock of our moral conduct is our conception of the higher power or powers to whom we owe our supreme allegiance and to whom we must look for succor. This concept is the dynamics behind the erection of temples, altars, the offering of rituals and the creation of society itself.

No individual, race, nation nor civilization can be understood without first considering its concept of God.

For Jesus, God is not a power to be propitiated or persuaded. He He is the Spirit of righteousness and good-will, the Father with whom men are to live as children. Therefore, Jesus was able to relate himself to God as a son relates himself to his father—sharing his estate, his thoughts, and his very nature. Because of this relationship there is no room for anxiety and fear which is the cause for moral conflict. His unshaken confidence in the midst of danger and defeat was based on

his life with the father. Not only does he have a lofty concept of God he is absolutely in accord with and shares in the purpose and will of God. This is a relationship that goes beyond all of the requirements of the law and frees one from the bondage of the law. This is a relationship that requires more than tithes of income and sacred days and hours of worship. It requires the total surrender of the self. For Jesus, life with God meant sharing his inmost nature. It represents a surrender to the supreme and absolute demand. It meant uncompromising loyalty to one Master.

It does not take much imagination to see that this moral demand is beyond the reach of natural man living in a sinful society and that Jesus could only meet this demand because of his unique and divine relationship with God from the beginning.

This life with God is made possible by faith in one who is, at the same time, both human and divine. This is what Paul means when he uses the term "justified by faith." Man cannot achieve moral perfection by the power of his own will. It is through faith that we become not worms of the dust but sons of God. We have referred to the teachings of Paul and the synoptic writer to show that in stressing the divinity of Christ the Fourth Gospel writer is not an innocator, departing from the central stream of the Christian tradition—but is only making more explicit that which is implied by both Paul and the synoptic writer.

Life with God was for Jesus a life of freedom through voluntary servitude. It is not bare submission to an incredible power but identification with and devotion to the purpose and will of the Father by the Son. The Son does his Father's will because he shares his Father's nature. He thinks his Father's thoughts because he is one in purpose with the Father. For Jesus, God is a personality not blind fate. For him God is a father of tender love not a stern monarch with despotic authority. He is the life to be shared. It is through his spirit that perfect freedom and absolute surrender are brought together to form a perfect morality. Someone may ask if Jesus experienced a perfect relationship with God. Why did he pray? Is not prayer an admission of a felt need, or a sense of insecurity, or a lack of self-sufficiency? We shall not go into a detailed discussion of the prayers of Jesus, what we are interested in showing here is that prayer is not inconsistent with the divinity of Christ. Life for Jesus was fellowship with God and to him prayer was this fellowship coming to conscious expression. It is the relationship with God that determined his prayer-life. He prayed

more because he knew God better. Since prayer is the conscious expression of the fellowship with God the nature of that fellowship will determine the nature of the prayer. Prayer with Jesus was an occasion for deep reverence and utter devotion always ending with the expression, "thy will be done." The great high priestly prayer recorded by St. John is the greatest evidence of Christ's claim to divinity.

Not only is the divinity of Christ proven by his relationship with God, it is also proven by his relationship with men. If God is Father then men are his children. The mark of the Child is the spirit of the Father. Therefore, if he were to be the son of God he must be a brother to man. Jesus knew that it was impossible to be a true brother to man unless it was in the spirit of the Father. The spirit of the Father is love and love is the fulfillment of the law—perfection.

The New Testament teaches that Jesus was tempted but sinned not. If Jesus is not divine then how can we account for his sin-lessness. Humanly speaking man is a product of his inheritance and environment. It is contrary to the laws of both heredity and environment to presuppose the sinlessness of a natural man. Psychology admits that humanity is inherently handicapped if not instinctly depraved. Sociology teaches us that man cannot keep from taking sides with evil at some time in his life. The morality of Jesus can only be accounted for religiously, that is in the light of his divinity. His moral character and God-consciousness are so unique that we can only understand them in the light of his fellowship with God.

The Fourth Gospel Teaches That Jesus Was Truly Human

The framers of the Nicean Creed defended the humanity of Christ with as much vigor and tenacity as they held to his divinity. There can be no doctrine of the incarnation unless the humanity of Jesus is maintained. It is impossible to have a doctrine of the divinity of Christ without having a doctrine of the humanity of Jesus. We know of his God-hood because we know of his man-hood. In the beginning was the Word but the Word had to become flesh before it could become the light of men. The prologue to the gospel of John is not Unitarianism and neither is in Docetism. If Jesus were not human then grace has no meaning and love no means of expression for grace is love stooping, suffering, dying, rising again, and forever seeking to save that which is lost. If Jesus were not truly human then, "God does not share man's life nor bear man's lot." The writer of the Hebrews tell us that he was tempted in all points even as we are. (Heb. 4:15). If he were

not then his teaching is an advice given by an interested spectator who does not know the true characteristics of the battle. The spectator's advice is no real value to those who are struggling in the moral arena.

(2) *"A Christian Doctrine of the God-heads"* p. 32

If his divinity removed human strain and moral risk then the incarnation is a sham. If salvation is to be meaningful then God must meet man on his level and lift him to a state of holiness.

To say that Jesus was tempted does not mean that he sinned. It simply means that he was faced by a situation in which the choice of sin was possible. It also means that he must suffer the consequences of sin without having sinned. Temptation like sin is a moral concept which involves the possibility of choice. Only man can be truly moral, therefore, if Christ was to be tempted he must first become man. God as a spirit cannot be moral because God as a spirit cannot be immoral. Jesus was conscious of his being subject to temptation. (See Matt. 16:23.)

In the life of Jesus, sin was always a possibility but because of his fellowship with God it was never a probability. In the moral life of Jesus there was a struggle as real and as positive as that in other men. The only difference is that he never did yield. This does not mean that the struggle was not real because of his not yielding. It takes more real manhood to struggle and not yield than it does to struggle and in the end yield. The only true example for man is true manhood.

To say that Jesus is human is to say that he was limited in knowledge. To say that Jesus knew the outcome of his temptations before they arose is to rob them of their real meaning. To say that Jesus knew the full detailed-outcome of his death is to make the crucifixion nothing more than a mock trial.

The Fourth Gospel describes Jesus as one who knew the thoughts of men even before they were uttered. He also predicted his death. They ask does not his foreknowledge exclude an idea of limitation of knowledge? They ask, If Jesus was limited in his knowledge, how could he have foretold his death or Peter's denial or even his resurrection? The answer to that question is that Jesus possessed a spiritual insight that enabled him to predict certain events before they happened. There is a qualitative difference between knowledge and insight. Knowledge is a conclusion arrived at by acquainting one's self with all of the details in a given situation. Insight is a conclusion

arrived at by a sensitivity to and an appreciation of a given situation. It was this sensitivity through his life with God and man that Jesus was able to predict his death and resurrection. There is no reason to become embarrassed when one talks of the humanity of Jesus. The disciples were as eager to confirm his humanity as they were to recognize his divinity. In fact, he was so human that they found it difficult to understand the real nature of his divinity.

In affirming Jesus' humanity we cannot keep from thinking that he was a child of his age. He was a Jew of the first century who shared the cosmology, philosophy, and to a great extent, the theology of his day. There is little doubt that Jesus believed in demons or evil spirits as cause of many illnesses and deaths that today can be scientifically explained. There are many signs that Jesus grew mentally, spiritually and emotionally. Luke tells us that he grew in wisdom which means that his ability to apply knowledge increased with the years. And if if he were to grow in favor with men this surely implies increase in his knowledge of human nature and his ability to get along with people.

If he were to grow in favor with God surely this means that there was a deepening of his religious consciousness as the years went by. Jesus' reply to the Syro-Phoenician woman and the parable of the Good Samaritan are stories at opposite poles. One rises out of the background of narrow nationalism and the other is a result of a universal approach. Jesus was human but his humanity was perfect without spot or blemish. His humanity was creative and God-centered. This is what made the agony on the cross more severe. It meant a denial of all that true life stood for, a separation from friends, from relatives, from social approval and above all separation from God. The malefactors that were crucified with Jesus did not suffer nearly as severely as did Jesus. Death to them was a separation from a life of death. It was the end of a process that had been going on all the while. The Romans were crucifying their bodies but they themselves had already crucified their souls. By their sins and the sins of society their souls had already been separated from the source of life.

Their cup of death was already half-empty, while for Jesus it was filled to the point of running over. It was the disciples belief in the humanity of Jesus that made it difficult to believe in the fact of the resurrection. It was this fact that caused Thomas to say unless I see the nail prints in his hands and feet and the place where the spear entered his side, I will not believe. If the disciples did not believe in

the humanity of Jesus there would have been no problem about the resurrection.

When one considers the compassion and the emotional intensity of Jesus he can discover something in his character that is entirely human. In Mark 1:40-41, we are told how Jesus had compassion on the lepers, and in Chapter 3 of Mark, we see him grieved over the dullness of his disciples. The Fourth Gospel tells us how he wept at the grave of Lazarus and over the city of Jerusalem. We are also reminded of his desperate struggle with himself in Gethsemane. All of these qualities are distinctively human. His meekness, submission to his father, his liability to temptation, his limited knowledge, his subjection to emotion prove without a doubt that he was truly man.

Conclusion

The doctrine of the incarnation may be summarized as follows:

1. It is the foundation of any Christian Theology or Cosmology.

2. It is not contrary to the New Testament teaching. In fact it is the core of New Testament teaching.

3. It is not contrary to Science and Philosophy.

4. It testifies that a divine being can have a human experience.

5. It proves that a divine being, by suffering, thinking, acting and feeling the afflictions of man can draw man closer to Himself.

6. That a true knowledge of God must be personal. . . .

7. It is through the doctrine of the incarnation that Christ becomes the fulfillment of all our needs, our hopes and our religious aspirations.

CHINESE HUMANISM

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Although the religion of the Chinese people has many ramifications and complexities which are often incapable of rational explanation, it is possible to claim that it is basically humanistic.

It is difficult to accurately define "humanism", for the word has historically occasioned such expansiveness that one wonders whether it can be used in this connection. Lin Yutang makes use of this word in designating an attitude of the Chinese people, but his descriptions are not always exact. [1] But by "humanism", in this study, is meant, that outlook on life and the universe which places supreme value upon nature and the human individual. Often it issues in an overt or at least a tacit denial of supra-natural existence and value. There is a sense in which the Chinese people in their religion tend toward this type of world outlook.

With this somewhat arbitrary definition of humanism, we can proceed to analyze the components of Chinese Humanism. They are as follows:

1. *One marked feature of the religion of the Chinese is their seeming disinterestedness in matters of profound religion.* Confucius alludes to the realm of the supernatural so seldom that some serious observers claim that his system is not truly religious. There are three instances in the Analects where Confucius touches upon the subject of the supernatural.

a) In Book 7, Chapter 34, Verse 1, Confucius declines a natural opportunity, for a religious leader, to speak on the efficacy of prayer.

b) In Book 11, Chapter 11, Verse 1, Confucius consciously disregards the supra-human, in a play of thought pertaining to services which were rendered to departed students.

c) In Book 17, Chapter 19, Verse 3, Confucius refuses to give credence to any theory of revelation from "without" the natural order.

1. Lin Yutang, MY COUNTRY AND MY PEOPLE, Chapter IV, Section 1, "Chinese Humanism," pp. 100ff., New York, Reynal and Hitchcock, 1937 edition.

So, also, in much of modern Chinese life there is a seeming disinterestedness in the supra-normal. Lin Yutang says in this regard: "From this (absense of religion) a humanism has developed which frankly proclaims a man-centered universe, and lays down the rule that the end of all knowledge is to serve human happiness." [2] This attitude is not only prevalent among the "intellectuals", but also, is found generally among the commonality. "Agnostics are far more numerous than atheists. If a bargain could be struck, perhaps the majority would agree: 'If God will let me alone, I will let him alone'." [3]

2. *Evil and righteousness are refused any real cosmic significance.* The Chinese have contributed very little toward a deep and permanently helpful analysis of the far-reaching problem of evil. Because they are not greatly troubled by their evil and its relation to the cosmic Power(s), they have not developed or contributed any uniquely effective means of human salvation. Man's moral position is accepted. Methods are sought to make the gradations of society more equitable and the ill-will of individuals more harmonious with the principle of of reciprocity.

3. *The Chinese theory of the State or of Society is based upon rational, unequalitarian premises.* The religious sanctioning of a system containing socially privileged groups is not as strong in the religion of the Chinese, as it is in Hinduism. But, oppositely, to the Chinese, society is the product of the work of man, and therefore, reflects man's weaknesses and virtues. The Chinese society of superior-inferior relationships might be said to have rational roots, and, from the Christian point of view, might be said to be ethically lacking. Moreover, the Chinese society does not claim that it is based upon Divine principles (with the notable exception of Emperor-worship, and the writings of some ancient Chinese.)

> "Are we bound to others in an eternal friendship, or are we creatures of a day? Are not all the loyalties of life based on some conception of eternal values?" [4]

In this connection, L. K. Tao thinks that the rest of the principle of reciprocity between inferiors and superiors is the historic prevalence

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2. L. Yutang, "MY COUNTRY AND MY PEOPLE," pp. 103-104.

3. W. H. Hudson, GODS AND DEMONS, in THE CHINESE RECORDER, August, 1929, p. 551.

4. T. W. James, THE CHRISTIAN'S DELIVERANCE FROM SUPERSTITION AND FEAR, in THE INTERNATIONAL REVIEW OF MISSIONS, April 1, 1924, p. 282.

of large family units where a certain amount of "give and take" had to be employed for family happiness. [5]

4. *It is also characteristic of the religious life of the Chinese people that they are not noticeably interested in the past (history).* In China, Confucius did not claim to originate any new truths ;he was a systemizer and a popularizer of the great periods of Chinese history that had come before him. Most of the Chinese people are not strongly dominated by utopianism. They have no doctrine which would easily correspond to the eschatalogical views found in other religions. Many of them do not think in terms of progress and innovation. "Hampered in development, the mentality and behavior of the Chinese people are greatly stereotyped and trammelled, and whatever is new and departs from the stereotype pattern of thought and action is therefore tabooed. As a consequence their views of life, their social, their political and economic systems, and their material conditions—in short, their whole culture—have not throughout the ages undergone such fundamental innovations as have been found in European civilizations. [6]

The world of the Chinese people stays the same or practically the same from day to day (this has recently been disrupted for many by war) and a certain acceptance of "what is" is characteristic of their mind. "What is behind the cheery smile of a Chinese coolie, or the grave courtesy of the Chinese gentleman? The smile and the calm alike may be attributed to a certain fatalism of those to whom the order of the universe so far as it touches human life is represented by mandarin government." [7] Although the above estimate may be radically altered in these more recent days, nevertheless, there is still some element of truth in the underlying conception of it, namely, that life must be accepted (not in the Christian sense of "content" but of a much lower level).

5. *There is a lack, on the part of Confucianism, of any virile, thorough-going, mature metaphysics.* This is also true for many modern Chinese "intellectuals." Lin Yutang writes: "Nothing is more striking than the Chinese humanist devotion to the true end of life as they conceive it, and the complete ignoring of all theological or meta-

5. L. K. Tao, SOME CHINESE CHARACTERISTICS IN THE LIGHT OF THE CHINESE FAMILY, in ESSAYS PRESENTED TO C. G. SELIGMAN, Kagan Paul, Thench, Trubner, London, 1934, pp. 338-389.

6: L. K. Tao, SOME CHINESE CHARACTERISTICS IN THE LIGHT OF THE CHINESE FAMILY, p. 340.

7. T. W. Douglas, THE CHRISTIAN DELIVERANCE FROM SUPERSTITION AND FEAR, p. 277.

physical phantasises extraneous to it."[8] Perhaps the truest reason why Buddhism and Taoism made such headway in China is that Confucianism failed to satisfy the deeper mystical longings of the Chinese heart. The history of Confucianism is similar to that of Buddhism in at least one important aspect: The history of other religions testify to the known truth that common people cannot survive without possessing some hope of their friendly association with a supreme, worshipful, all powerful, heeding cosmic Power. "According to Coufucian rationalist philosophy, men are of the earthly element, and their whole destiny consists in conforming to the 'way of the universe'." [9]

6. *Taoism's teaching against war glorifies the worth of human personality.* This is in keeping with the general "humanistic" approach to life. The value of a man is the measure of things.

a) Taoism is one of the few religions of the world which specifically declares warfare to be essentially opposed to the truly religious spirit. It has done this not on the basis of the directive of a personal deity who does not wish to see his children slaughtered, but on the basis of a genuine and original respect for the worth of human personality.

Taoism tends to be more speculative than Confucianism and, therefore, contributes little to the dominant humanism of China, but at some points, such as its teachings regarding war, it does make a significant contribution.

7. *Confucianism is, in one sense, a codification of the indigenous Chinese mores than were prevalent before Confucius.* Therefore, we may say that Confucianism represents the religious life of the Chinese people somewhat more accurately than do Buddhism and Taoism. Buddhism is an imported religion from India; Taoism was founded by Lao-Tze, a Chinese philosopher. While Taoism represents the faith of approximately 45 million of the Chinese people, Confucianism holds the position of the strongest religion in China, and the second strongest (numerically) among all the world's living religions. Although there is no clear-cut division among the adherents of the religions of China, nevertheless, Confucianism, can claim 250 millions of followers. [10] Confucianism does not contain all the elements of a rich, attractive, life-changing religion. It is especially unconcerned with the Divine.

8. *The Chinese people are undesireous of possessing the West's*

8. L. Yutang, MY COUNTRY, MY PEOPLE, p. 102.

9. E. D. Harvey, THE MIND OF CHINA, Yale University Press, 1933, Chapter VII, p. 152.

10. Figures taken from Chart in R. E. Hume's THE WORLD'S LIVING RELIGIONS, p. x.

exaggerated trait of activism, but wish thoroughly and quietly to enjoy the fullness of life. This trait is portrayed in vivid literary style by Pearl S. Buck, former missionary to China. [11] Althought this attitude has retarded Chinese scientific advancement, it has, on the other hand, given a measure of common joy and humanly genuine experiences which have not been similarly equaled in the West. [12] One might think that this slower type of living would provide an adequate seed-plot for metaphysical speculation, but it is one of the interesting peculiarities gained from a study of cultures, that China has not utilized this tendency for any speculatize, philosophical purpose. Rather, China, has shunned the task of creating any world-view which is in keeping with its genius. (This may be said with the partial exception of Taoism which has developed, to a fair degree, a metaphysic, but Taoism cannot be said to dominate the religious thinking of China.)

9. *The general unconcern of the Chinese people for a metaphysical religion is evidenced in their attitude toward different systems of religion, namely, their outlook that religious views are part of the individual's autonomous realm of preference and decision.* "Religion, in China, has not only been largely a personal and private matter, it has also been voluntary usually. Participation in ancestral worship has been the one exception . . . . Certainly the understanding and worship of God has never been a matter of compulsion." [13]

11. Pearl S. Buck, an article: CHINA THE ETERNAL, in THE INTERNATIONAL REVIEW OF MISSIONS, October, 1925, p. 573.

12. A. H. Smith, CHINESE CHARACTERISTIC, Chapter V, THE DISREGARD OF TIME, New York, Revell, 1894, revised edition.

13. F. Rawlinson, SOME OF CHINA'S LIFE-SETS in THE CHINESE RECORDER, May, 1926, p. 352; also A. H. Smith, CHINESE CHARACTERISTIC, p. 295-296; also Betrand Russell, THE PROBLEMS OF CHINA, New York, Century Co., 1922, pp. 201-202.

THE MINISTER AS SHEPHERD

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Scripture: John 21:15-17.

There is no scene connected with the life of Jesus more significant to the minister than the one where Jesus in challenge and also in admonition, tells Peter to both tend and feed His sheep. This is the Master Shepherd speaking—the one who has travelled many miles, and given His full time and energy in the care of His flock. And he is telling Peter, and also us, that we must accept the responsibilities which go with being a shepherd to the flock under our charge. Surely, the obligations, and privileges of being a shepherd are no less for you and me, simply because we do not happen to live in a similar pastoral situation as did Jesus.

It might be wise here to point out the failure of a figure of speech to carry through in every instance. Especially might this be true with regards to calling certain members of our congregation sheep. The role of a shepherd is to lead his flock, but each of us can no doubtedly testify that there are those who will not lead. In fact, they not only will not lead, they will not follow, can't be pushed and won't be pulled. To get a correct figure of speech which would be applicable, we would have to turn from the sheep and consider another four-footed animal of the barnyard.

In a similar vein, we might well point out the need for caution in applying the title of Shepherd to every minister. For since some ministers try more to drive than lead, to push than direct, to brand rather than suggest, perhaps a better title than Shepherd for them would be Cowboy, or maybe, Mule Skinner. There is a very different psychology connected with each, and the results obtained are also different in each case.

But it is of The Minister as Shepherd that we are to think today and the best starting place is with Jesus, himself. For on His lips the word finds its most beautiful expression.

Jesus knew the life of a shepherd. He was from a pastoral land and from a village community, and one need not doubt that he had

spent many hours on the hill-sides near his home, perhaps talking with the shepherds, or even watching the flock of a shepherd who had to leave on an errand. He would listen to their stories of having to deal with wild beasts that would destroy, the winter storm that was so difficult to survive, the parched land and dry streams, the lost lambs that must be rescued.

At Mary's knee Jesus would hear of Moses who tended the flocks of his father-in-law; of David, who left his flocks to become the defender of his God against Goliath; of other shepherds, famed in the religious life of his people.

Certainly he knew of the night of His birth, when the shepherds from the hills, having heard the message of Joy, came to see and stayed to kneel in homage. All these things would be for him summed up as Joseph taught him to say: "The Lord is my Shepherd, I shall not want." All these things and more, would some twenty odd years later, go to give body to his most daring declaration: "I am the Good Shepherd."

For Jesus knew the life of the Oriental shepherd. They lived with and for their sheep. At night they led their flock into the fold and wrapping themselves in their covers, lay across the doorway in protection. No one could reach their flocks except they be awakened. These shepherds knew where the grass was green and heavy and where the water was fresh and cool. Each day they led their charges to pasture, sometimes through the valleys and sometimes over the hills. From ravines, or out of caves, or over the hills, oftentimes came danger—robbers or wild beasts, and many a shepherd lost limb, or life, defending his flock.

The shepherds of that day did not drive their sheep—they led them and they called each by name. They nursed the sick, trained the young, carried the weak in their arms, tended the mothers, cared for them all. Despite hardships and personal danger, no faithful shepherd would rest until he had accounted for the safety of each of his flock. He would rescue them from danger and move them into realms of safety.

How beautifully this pictures the life and work of Jesus, for every phase of shepherding tells us something about our Lord. He is the Good Shepherd; He is the Door of the Fold; He is the Sacrificial Lamb. And as the True Shepherd, leading, protecting, feeding, caring, knowing each of his followers by name, sharing their lives through His real

presence,—in all these wonderful ways, Jesus Christ offers himself to those who believe.

What a pattern He set for you and for me—to be a shepherd. For if we would follow in His footsteps; if we would proclaim His message of Good News to people hungry to be fed, we must ever be prepared to lead our flock "in the paths of righteousness and beside the still waters."

However, to understand the role of shepherd, we must also understand something about sheep. Having lived in these eastern United States, not too many of us have a clear concept of the true characteristics of a sheep. For those who are supposed to know say, that there are several characteristics that are outstanding, and although we do not want to be too liberal, or literal, in making application of these characteristics to our people, still, when we look at this world of ours, where there is so much waste opportunity, so many neglected talents so many warped and wasted lives and so many sinful souls, we can but wonder that it was about us the writer in Isaiah 53 wrote, when he said: "All like sheep have gone astray, we have turned everyone to his own way, and the Lord hath laid on him the iniquity of us all."

Let us look at sheep as sheep.

(1) The sheep is the most stupid of animals.

In this section of the country where they are enclosed with fences we don't bother too much about them, but from what I can read, it seems that sheep require more attention, more care and thought than any other domestic animal. The sheep, if left to itself, always seems to do the wrong thing. It never remembers the pitfalls of the past; nor does it seem to worry about what lies ahead, but lives for the particular moment at hand, eating this clump of grass, and without looking up, eating that one and the next, perhaps, wandering away from the flock, into a gully, or under bushes that catch in its wool and hold it.

The sheep will not only eat good grass, but also without thought, will eat thorns, poisonous weeds, or whatever is around it. It is always getting lost, falling into crevices, tumbling over cliffs, slipping into streams, with no sense of direction, and as soon as it gets into trouble does the one thing of which it is capable, loudly Baa-ing for the shepherd to come and get it free. It is a very stupid animal, and thus the responsibilities of the shepherd are great.

(2) Another characteristic of the sheep is its helplessness. When in trouble, the sheep is incapable of getting itself free but with a certain meekness begins to call for someone to come and help it. No matter how silly it may have been to get itself involved in a difficult place,

still it feels supposedly free to expect the shepherd to risk limb and life for its protection against exposure, wild beasts and starvation.

Because of its helplessness, the sheep cannot fight against its enemies and protect itself. Of all animals, it seems to be the most inadequately prepared to face anything other than a calm and peaceful existence. Because it is stupid, it cannot use its wit, as does the fox for protection. Because it is weak it cannot use its strength for protection as does the lion; because of its color, it cannot use natural surroundings for protection as does the fawn and the rabbit. Because it is slow of movement, it cannot use speed for protection as does the deer. But incapable of fighting back, or of running away, or of protecting itself against its enemies, it can only mill about, huddling together with others, allowing the wolf, or dog, or whatever may be the marauding animal, to take terrible toll among its number. Thus, unless the shepherd is alert and on the job, the flock would soon be ruined.

Also as a portion of the helplessness of the sheep, is its lack of preparation for life's emergencies. I have read stories of the great flocks in the Western States, being caught in snow storms and perishing. Maybe only a short distance away would be shelter, or protection, but the sheep seem to be unprepared, either in natural coating, or in mentality, to stand against the great difficulties which come upon it. Whereas, other animals would instinctively seek shelter and protection, the sheep huddle together in the open, and can only cry out in its need, seeking the help of the shepherd.

But even in the face of all these things,—its stupidity and its helplessness,—the sheep is a very lovable animal. Nothing is more significant to me than to watch sheep and lambs in the ordinary activities of their day. Nothing is more meaningful to a child as a pet than a young lamb, especially when it is raised on a bottle. How well I can remember the joy I had when I was given a new born lamb whose mother had died, and how well I remember the sorrow I felt when finally my mother said that I had to get rid of it. For not only were the rosebushes and shrubs ruined, but in its devotion to me it would butt over anything and anyone who came around.

And as it is a joy to a boy or girl, so is it a joy to the shepherd to care for his flock. For he knows that because of their helplessness, their existence depends on him, and he holds their future, good or bad, in the palm of his hand.

When we look at the world today, our church situation, our people, we might well see the figure of speech—shepherd and sheep, in a

portrayal of what life is and what Jesus Christ, the Great Shepherd, can do through the care and devotion given his cause by you and me. For even as the sheep is stupid and gets itself into all kinds of difficult situation because of its stupidity, so is sin stupid, and in our sinful state we are like sheep. With nothing on our minds but the living of a self centered life, the possession of material objects, the giving of material blessings, we cannot wonder that we find ourselves in situations which we are completely incapable of handling. There is not a person who has faced the judge and jury; there is not a person who has talked with you about the nature of their sinful life, who will not admit, sooner or later, that what they did was stupid. How wonderful the world would be if we didn't do stupid things, but yet, how tragic life would be, if, having done stupid things, we did not have The Shepherd to turn to. Here is one of the great responsibilities of the minister as shepherd. It is to remember that although sin is stupidity, the one who has sinned needs help and guidance, not condemnation. For when the sheep cannot remove itself from the bottom of a ravine, the shepherd will accomplish nothing by standing on the bank above and condemning the sheep for its stupidity, but no matter the danger, he must go down and in his strong arms lift or help it to safety above.

The Minister as Shepherd has a similar task. He is responsible for teaching and instructing, to assist his flock to avoid the pitfalls of life but as the shepherd is for the sheep, he, too must be ready to help those who foolishly do sinful things. I heard Dr. Joseph Sizoo say on one occasion: "People don't come to church to be scolded, but they come to be helped. In their sinful state, they are looking for a shepherd."

And not only is man stupid, but even as the sheep, when life catches up with him, he is the first to cry out. For man isn't prepared to cope with emergencies. He wants life to be well ordered and peaceful, and when it is, he thinks there is no need to fix the roof. But when the storm hits, and he finds himself tossed about on the raging seas, in his helplessness he calls for help, hoping that some strong arm will aid him.

We need not limit the emergencies of life to times of death or extreme illness, they are more prominent. But take such things as floods. Man knows that the continual denuding of forest, and the erosion of soil is going to cause trouble. In his stupidity, he prefers to have the money now, but let his land be threatened by high water then he calls loudly for someone to do something.

Let us consider Communism. For years man in this country has

thought that it didn't make any difference what a man believed, as long as he was sincere in it. And many a supposed Christian felt that doing just enough to keep respectable in his church was all that was required of him, and then when the newspapers and the radio and television broadcast a communistic threat, loudly he yells for someone to do something.

Here again, the shepherd must be ready to lead and to lend his strong arms. For in emergency, and time to trouble, what people need most is a calm voice, and a steady hand, and not agitation and confussion built upon prejudices and a false sense of patriotism. The true shepherd to his flock will not hesitate to speak the truths of God, as he understands the inner working of God's will for our day and for the future. But here the shepherd must be certain that it is God's will he is speaking and not a twisted interpretation made for personal or group approval. For the title of Cowboy is more applicable to those who would use the latter, rather than the title of shepherd.

There is no limit to the possibilities of applying the figure of speech of Shepherd to the Minister. For whatever we do in our capacity of God's spokesman, of Christ's messenger, we must do as one who would be a Shepherd. It will not always be easy. Many is the time that we are much less than shepherds, but still the high calling is there, and if we would follow in the footsteps of the True Shepherd, we must take upon ourselves the cloak that he has passed on. For when we look at Him, we know that He never runs away when we are caught; He doesn't laugh at us and say I told you so; He's never angry, though He may be in a hurry. For He says to us: "I am the Good Shepherd." We can only pray that we may be more like Him as we carry on our work of being a Shepherd.

PERFECTING HOLINESS

By Bishop Stephen Gill Spottswood

II Corinthians 7:1, "Having therefore *these promises,* dearly beloved, let us *cleanse ourselves* of all filthiness of the flesh and spirit, *perfecting holiness* in the fear of God."

Oliver Wendell Holmes in his THE LIVING TEMPLE consecrates the human body with these words:

Not in the world of light alone,
Where God had built His blazing throne,
Nor yet alone in earth below,
With belted seas that come and go,
And endless isles of sunlit green,
Is all thy Maker's glory seen:
Look in upon thy wondrous frame,—
Eternal wisdom still the same!

The smooth soft air with pulse-like waves
Flows murmuring thru its hidden caves,
Whose streams of brightening purple rush,
Fired with a new and livelier blush,
While all their burden of decay
The ebbing current steals away,
And red, with natures flame they start
From the warm fountains of the heart.

Then mark the cloven sphere that holds
All thought in its mysterious folds;
That feels sensation's faintest thrill,
And flashes forth the sovereign will;
Think on the stormy world that dwells
Locked in its dim and clustering cells!
The lightening gleams of power it sheds
Along its hollow glassy threads!

O Father! grant thy love divine
To make these mystic temples thine.
When wasting age and wearying strife
Have sapped the leaning walls of life,
When darkness gathers over all,

And the last tottering pillars fall,
Take the poor dust thy mercy warms,
And mould it into heavenly forms."

What a text for confirmation *—for churchmen—for Christians! Here we observe the lines for the drama of fulfillment rather than the denouement of catastrophe—as we translate the text in human experience.

It begins with a salutation "fit for a king" or a peasant in the universal language of the human heart: "DEARLY BELOVED!" This salutation is prelude to one of Paul's hortatory passages. Here the Apostle to the Gentiles arises to the full height of his bishopric and certainly gives no offense in his insistence on perfection,—that the ministry be not blamed"!

Tonight, as your "Father-in-God", I would exhort you but also preface my sermon with this salutation, "Dearly Beloved" and at every interval of the message may you hear me injecting these words of spiritual affection, DEARLY BELOVED!

These Promises

"Having therefore *these promises* . . . . " St. Paul cites at least eight promises in the preceding chapter (II Cor. 7:1 might well be inincluded in the sixth chapter) and they are so eloquent, that we need merely to point them out and one is charmed by their logical beauty and factual sequence:

(6:2) "Now is the accepted time; behold, now is the DAY OF SALVATION."

(6:13) "Now for a *recompense in the same,* be ye also *enlarged.*

(6:16) "For ye are *the temple of the living God;* as God hath said, I will dwell in them, and walk in them."

(6:16) "I will be their God, and they shall be my people."

(6:17) "Come ye out from among them
And be ye separate, saith the Lord,
And touch not the unclean thing;
AND I WILL RECEIVE YOU."

(6:18) "And will be *a father* unto you and ye shall be *my sons and daughters* saith the Lord."

What a galaxy of God's stars!—
THE DAY OF SALVATION
THE RECOMPENSE OF ENLARGEMENT
THE TEMPLE OF THE LIVING GOD
THEIR GOD—MY PEOPLE
GOD'S RECEPTION
A FATHER
MY SONS AND DAUGHTERS

The late Dr. F. B. Meyer reminds us—"God's promises are ever on the ascending scale. One up to another, fuller and more blessed than itself.—It is thus that God allures to saintliness; not giving anything until we have dared to act—that he may test us—not giving everything at first—that he may not overwhelm us. And always keeping in hand an infinite reserve of blessing. Oh, the unexplored remainders of God! Who ever saw His last star?"

Cleanse Ourselves

"Let us cleanse ourselves" are the inclusive words of this exhortation. Priest and people have this job to do together. While our position in the church may sanctify us officially, we are all mortal men and we need to enter the ART OF CLEANSING together.

I presume that this art begins with *confession.* "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" declares St. John. And then we must move on to *contrition.* Again St. John helps us when he states, "If we say we have no sin, we deceive ourselves, and the truth is not in us.—If we walk in the light,, as he is in the light, we have fellowship one with another, and the Blood of Jesus Christ, his Son, cleanseth us from all sin."

Surely, a glorious challenge like this will point us to *consecration* as the final course in the art of cleansing ourselves.

And this *cleansing is largely from within.* All the great teachers, including Jesus, have emphasized the need of inner cleansing. St. Francis' prayer for peace illustrates the process of inner cleansing:

"Lord, make me an instrument of thy peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved, as

to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life."

And this is a thorough cleansing, FLESH AND SPIRIT. We are to be cleansed from within and it will show itself on the outside. We are urged to present a perfect balance of parts—*flesh and spirit.* No more a departmentalization of religion—RELIGION IS A WAY OF LIFE—the only satisfactory way and the only sure way to eternal life. Once more I hear the voice of Jesus say, "*I am* the WAY . . . . . !"

Perfecting Holiness

The *doctrine of holiness* has given us twentieth century Christians much cause to discuss the probability of attaining holiness of heart and life. First of all, it is a *Bible doctrine.* John Wesley, father of Methodism was convinced of this. From his "Plain Account", I quote: "In conformity, therefore, both to the doctrine of St. John, and the whole tenor of the New Testament, we fix this conclusion: A Christian is so far perfect as not to commit sin." In his PLAIN ACCOUNT, Wesley quotes 195 times from the Bible to support his plea for Christian Perfection, including 20 texts from First John.

The striving for perfection is scattered all thru Methodist Hymnnody. Listen to these familiar verses from stanzas we use in singing the glorious songs of the Wesleys:

"I have now obtained the power,
Born of God, to sin *no more.*"

"Be Christ in me and I in Him,
Till *perfect* we are made in one.

"And *perfect* me in love."

"Hallow thy great and glorious name,
And *perfect* holiness in me."

"Finish then Thy new creation,
Pure and *spotless* let us be.

"And sanctify the whole."

The stream is endless—we could sing the holiness hymns of the Wesleys every Sunday in the year and there would be still many unused if changes were made every Sabbath. No one is better than Charles Wesley's cry

"O for a heart to praise my God
A heart from sin set free,
A heart that always feels thy blood
So freely spilt for me!

"A heart in every thought renewed,
And full of love divine;
Perfect, and right, and pure, and good,
A copy, Lord, of thine!"

George Croft Cell, one-time professor of Historical Theology in Boston University, supports the thought that Perfection is a Christian doctrine in his "Rediscovery of John Wesley", when he states, "All his (Wesley's) thinking on the atonement and therewith on a living and saving God, moved increasingly in experiential paths, everywhere strives after and is satisfied with nothing but moral meanings.—We have learned to recognize in Wesley's doctrine of holiness or Christian Perfection precisely the total ethical significance of the atonement of man. As a descriptive formula for the actual work of saving men from sin unto righteousness, the ethical and experiential meaning of the atonement is exactly what Wesley always meant by holiness of heart and life, by evangelical or Christian Perfection—its widest sphere of influence—must rather be understood and appreciated in the widest perspective of the whole prophetic-Christian movement."

There is laid upon us as Christians, the *task of obtaining perfection.* And St. Paul gives us the formula— "— in the FEAR OF THE LORD." I used to be afraid of that phrase—what fear should I have of my Lord? But my mother taught me that I should fear the Lord sufficiently to refrain from sin—I suppose that she told me of God's wrath against sin. Well, whether it is His wrath or not, the law of compensation follows and we know by bitter and sad experience that "the wages of sin is death." The wisdom literature repeats, "The fear of the Lord is the beginning of wisdom". And when a man is wise enough to be afraid to willfully commit sin, he needs not to hang his head in shame but lift up his head in the consciousness that he has *cleansed himself of all filthiness of the flesh and spirit.*

I like to quote John—"PERFECT LOVE CASTETH OUT FEAR." When we love God enough to cleanse ourselves and set about the task of perfecting holiness in the fear of God, we have no fear of the consequences of sin—our love of God keeps us in the path of righteousness

(He leadeth me in the path of righteousness) and we dwell in the House of the Lord forever! Hallelujah!

DEARLY BELOVED—God has promised—Let us promise—to cleanse ourselves—to perfect holiness, in the fear of the Lord.

Stanley Silverman wrote a beautiful play some years ago entitled ISAIAH AND THE UNITED NATIONS. Some will remember the reading version originally presented by the National Broadcasting Company. He brings the ancient prophet Isaiah to the stage of the United Nations with the translation of the INNER VOICE which made the prophet great in the seventh century Before Christ:

"Behold my servant, whom I uphold—
He shall make the right to go forth to the nations.
He shall make the right to go forth according to the truth.
He shall not fail nor be crushed
Till he has set the right in the earth."

After a hard way, Isaiah is finally accepted with some degree of faith by many of the member nations, after having appeared in many strategic moments of world-peace and world righteousness discussions. Finally the delegate from the Country of Ur asks the question of Isaiah, "What kind of a *fast* in his opinion, would be acceptable to the Lord?

Isaiah takes the center of the stage and (after a pause) intones:

"Is not this the fast that I have chosen?
To loose the fetters of wickedness,
To undo the bonds of the yoke,
And to let the oppressed go free,
And that ye break every yoke?"

Music supports his plea and then off-stage Isaiah cries:

"And he shall judge between the nations,
And shall decide for many peoples:
And they shall beat their swords into plowshares
And their spears into pruning hooks;
(Music returns to opening theme)
Nation shall not lift up sword against nation,
Neither shall they learn war anymore."

The curtain falls with the cantor singing:

"Holy, holy, holy is the Lord of hosts;
The whole earth is full of His glory!"

This was a drama of prophetic perfection: Peace among the nations. Can we not enact the drama of Christian perfection? God is able in the twentieth century to make saints out of men—*having*

therefore these promises dearly beloved, let us—perfecting holiness in the fear of the Lord. Paul used the present participle—PERFECTING—let us use the present participle—"perfecting holiness in the fear of the Lord" and our membership in the Zion Church will become membership in the present—future—timeless kingdom of God!

* Sermon preached at John Wesley A. M. E. Zion Church, Washington, D. C., May 8, 1955, for the Confirmation Class received into FULL MEMBERSHIP according to Paragraph 551 of the A. M. E. ZION DISCIPLINE (Ed. 1952).

RE: HISTORY OF THE A. M. E. ZION CHURCH

It is hard to express our disappointment in announcing that the History of the A. M. E. Zion Church has encountered its second major delay. On our return from visiting many of the Southern Conferences we found on our desk the completed proofs from the Methodist Publishing House. It was our task to make any changes found necessary and return same to Nashville. As we knew of other changes or suggestions we delayed returning the corrected sheets until the Fifteenth of the month. Finally, we felt that we had to air mail our copy to the publishers in all fairness to those who have reserved copies. As to dates of publication we received the following word from Mr. Bosworth:

> I discussed your book at length with our Production Manager. He sees no possibility of completing your books by January 9th.
>
> If we receive the galley proofs tomorrow we cannot make them up into page proofs before December 28th. Therefore we could not hope to get them back and ready for the press before January 9th. We need a minimum of two weeks to print and bind after OK'd proofs are received so it appears that delivery will be the week of January 16th.
>
> I am enclosing a sample book of cloth, please select one for use on your book.

THE CHURCH

For the first time we were privileged to attend the Kentucky Conference Ministers' Institute and Leadership Education School this past July. At no point have we found conditions so conducive to this type of program than in this area. For example, the Bishop, our own Bishop W. C. Brown has been thoroughly convinced of the necessity of this program for a number of years and he proved this enthusiasm on his part by being in attendance each day of the week-long sessions. Then too, the people of Madisonville look each year for the coming of the ministers, laymen and children from all over the conference. Finally, in attendance were all the leading ministers of the area which naturally gives a boost to every project of this type.

Through the kindness of the Episcopal Director of the area, Dr. D. J. Hughlett we were driven down to Madisonville by the Reverend R. N. Davis, minister of the Jacob Tabernacle Church, Louisville, who likewise brought us back to Louisville where we had the opportunity to stay in the recently purchased parsonage of Jacob Tabernacle, and then on Sunday morning worshiped and preached in the historic Church which bears that name.

A few years ago we had the opportunity to state that this church has a wider vision of the needs of the local church than many, for it has not only planned for a full Christian Education program but has provided the facilities and tools for doing a good job. Perhaps the enthusiasm for such a project stems not only from the ministry of the church, both past and present, but from its good fortune in having good church school leadership. One of its Superintendents has since entered the ministry and the present one certainly is carrying on the work from the high standards set.

Visit Jacob Tabernacle when you are in Louisville and see at first hand the work.

A few years ago one of the young men pastoring in Western North Carolina had placed before him a difficult choice—either he should remain in his charge or go to a new and unknown field. He elected to go to Stoner Memorial, Louisville, and many of us were able to breathe easy. The Editor was privileged to worship this the second time at Stoner, and this second time, to preach to its fine evening congregation. It has been a long time since our heart has been stirred by a type of sing-

ing that sends the worshiper home in the evening shadows aglow with the calm spirit of Jesus such as we did that night. Perhaps the highest compliment we could pay to Pastor Owen and his choir and good people is that all the nation would have had a treat had it been privileged to listen.

The Reverend J. Clinton Hoggard in the Missionary Seer talks about the wear and tear of the Bishopric, noting that we have lost three tall timbers since the 1952 General Conference. We wonder if our Episcopal Supervisors are not also casualties of the rigors of hard work. The passing of Mrs. Carrie Jones, the wife of Bishop Raymond L. Jones, strikes so near us that we feel her homegoing came at least in part because of her hard labors and her deep interest in the work of Kingdom building. Mrs. Jones was one of those modest souls who always felt humble in the presence of her task. Perhaps that was the true secret of her success, a success won so early.

We worked with Bishop and Mrs. Jones in the Florida and South Florida Ministers' Institute and Leadership Education Schools. We know what the pull of the Home Mission field was and is. We know of some of their problems, and yet, regardless of the rigors of supervision Mrs. Jones was found where her husband's work called him. We sincerely pray for some of the great humility that they exhibited and that the Bishop exhibits that our own life may find favor with God.

Mrs. Gertrude Brown was called home a few days ago after a long period of illness. Again, here was an humble soul who worked in the trenches for many a year along with her husband, Bishop W. C. Brown. To her, the duties of her house, the comfort of her husband, remained a constant companion to the end. Even in the days when illness gave heavy excuse she was wont to insist on ministering to his needs. And this urge of duty, surrounded with years of practice, this love and devotion found its response in Bishop Brown's always having the desire to return to her side, care for her every comfort, at the earliest possible moment.

Precept is a wonderful thing, speaking so much louder than mere words. Here was an Episcopal Supervisor who never felt the touch of position, for as long as we have been privileged to know Mrs. Gertrude Brown she has been a true daughter of The King. We pray for that great Comforter to abide in the heart of our Bishop Brown.

EDITORIALS

All over the land from the Atlantic to the Pacific, weary candidates for the Bishopric of the church are resting their voice boxes and their bodies in these days prior to the General Conference which meets in Pittsburgh. Since all the delegates have been elected, all the conferences held, except the New Jersey, nothing remains but some real hard work and hard thinking on the legislation which shall come before that conference.

Perhaps at this Christmas season we should first pause to take a new look at the infant Babe of Bethlehem and re-discover His mission and purpose to our world. Surely a very vital thought for all of us should be a fair evaluation of just what we want for our Church, our world, our people. Christmas certainly is no time for promoting selfish desires or even entertaining thoughts of self. Whenever we do, be it merely a small card or an expensive present, we not only lose the spirit of the Day but Christ as well.

Of course this Editor is well aware that we have not all been perfect. Some however, have pushed self even ahead of God, have trampled the sheep, have found ruthlessness more savory than mercy and understanding, this world's goods more to be desired than the good of our souls, comfort higher than service, power above humility. And while we can easily understand that unbridled appetites, as our forefathers put it, oftimes appear, and that the Christ mission may become dim, the man or the woman who forever lives in these shadows is just as lost to God as the hardened sinner, and in fact, we are sure that our aim at eternal life may be more unattainable than the man or the woman who professes no knowledge of Bethlehem or the manger-cradle.

At this Christmas season, those of you who read these words, may know that the responsibility of leadership is never a lessening one. It has a habit of growing as we should grow in Christian faith.

And what of the other man . . . ? We talk about the Wise Men and the Shepherds, we speak of the inn keeper,we fondly recall the star, the main participants of the Bethlehem miracle, but this Editor has often wondered about the people of Bethlehem. Was there not one individual awake? Did God not care for the souls found in that crowded village? His Son found occasion to make excuse for the sleeping disciples. Surely there were those who were wearied because of the journey and did not hear the angel anthems. Did not God care

for them? And in our day, should we not care?

All over our land at this Christmas tide are people who do not understand. To them we are sent in patience, love, mercy and understanding. And as God sent the prophets to tell those who could read, and gave the Star to show those who could understand, and called out the angels to sing to those who could hear, so we must go and tell it on the mountains that Jesus Christ is born.

When I was a seeker
I sought both night and day,
I ask de Lord to help me,
An' He show' me de way.

Go tell it on de mountain,
Over de hills an' every-where,
Go tell it on de mountain,
Dat Jesus Christ is a born.

He made me a watchman
Upon a city wall,
And if I am a Christian
I am de least of all .

Whenever we receive programs from District Conferences which show a serious effort to meet the needs of the people we can feel our shoulders growing a little more stern and our pride in the Church mounting. Those who attended the Knoxville District meeting at Mount Zion, Louisville, Tennessee, July 6, 7, 8, 1955, certainly had to return home much benefited. Elder Lee and his workers had chosen the theme: *Building A New World, A New Nation, A New Community, A New Church, A New Home, A New Person.* Here are some of the subjects discussed:

The Vacation Bible School
Homiletics
Methodism
The Discipline
Practical Theology and Church Doctrine
Evangelism
History and Management
Missions
Christian Education Work

Our congratulations to Knoxville District.

LOOKING AHEAD IN BOOKS

Now that the Christmas season is here we seize upon it as a good excuse to encourage reading on the part of both young and old. The wide use of the radio and the ever increasing number of television sets pose grave problems to American thinking and independent action. For several years now we have suggested that we are becoming a people who have gradually fallen under the spell of *Thought Control.* To say that this is not unwise but dangerous is to put it mildly. We fear that the day is not far distant when reading on a common broad scale will be a thing of the past. We therefore urge that wherever possible we suggest broad reading to our people.

John T. Flynn in his book *The Decline of The American Republic* demonstrates with history how America in the past twenty years has been deliberately reversing the forward progress of centuries. While the title of the book would immediately get the backs of some Americans up his words, to the discerning reader can be well taken for surely he is pointing up dangers which are not mere shadows on the horizon.

The Editors of Look Magazine have recently put out a splendid volume which bears the title: *Look At The USA.* There are more than 525 pages to this work and since it contains hundreds of stunning photographs it should capture the imagination of many who are conditioned to visualizing their reading.

Every missionary, every minister should be interested in John Gunther's work *Inside Africa.* Historians everywhere know the import of this great land and its vital bearing on the existence of the whole world. Here, our mission work is cast into imperative relief along with all the selfishness and inhumanity that any dominant group could muster and encourage. Perhaps, it is here too that our total concept of of Christ will rise or fall.

By These Words, written by Paul M. Angle, brings again before us the very fundamentals of the American nation. In these days when we are so quick to side-step law, order and justice a review of American beliefs would certainly be in order. And along this same line one might suggest Williams and Ryan's book *Schools in Transition.* Henry Ashmore has written another book on the same subject called *The*

Negro and The Schools.

The move to put Christ back into Christmas should lend impetus to the reading of such books as *Why The Chimes Rang* by Raymond MacDonald Alden, *The Story of the Other Wise Man* by Henry Van Dyke, *The Fireside Book of Christmas Stories* edited by Edward Wagenknecht, and *Let's Keep Christmas* by Peter Marshall. In this Christmas reading we should not forget The age old Christmas Carol by Charles Dickens.

The Editor is sincerely grateful for the ministers and Presiding Elders who noting the list of ministers who were not receiving their Reviews, have given to us their addresses. Keep up the good work and we hope in time to deliver a greater number of our copies. The following returns have been noted:

Rev. G. L. Fauntleroy who moved from 2008 St. Mark St. to 1200 Mortez Avenue, Charlotte.

Mrs. Florence Wilkins, address defective.

Rev. R. L. Lyons from 215 S. Devieller Street, Pensacola to ????

Rev. O. W. Connor from 645 W. Horah, Salisbury, to????

Rev. B. H. McKay from R. F. D. 2, Box 226, to R. Box 48, Warren, Ark.

Rev. D. J. Dinkins, Winton-Salem????

Rev. Irene Ritter from 2223 E. 89th Street to 10509 Drexel, Cleveland, O.

Rev. E. E. Cross, address defective.

Please remember that when we send a book to your old address you do *not* receive the book and and all we get back is a part of the back on which appears the old address and a statement of where you may be found IF THE POST OFFICE KNOWS.

IN AUDIO-VISUAL AIDS

Several years ago in the studios of Jam Handy, Detroit, we saw, for the first time the lovable character, Rudolph, The Red Nosed Reindeer. Thru Scott Mitchell of that firm, for several years we tried to secure a print for a private showing but he was so popular that every time Scott Mitchell thought he had him cornered Rudolph was booked solid. We have long since given up the idea of getting him to come by the house for he is now so popular that he rivals in popularity the famous old Christmas poem *Twas The Night Before Christmas.* Now Rudolph has come to us in color on film strip and we can now have him as a permanent part of our AV collection. His recent deed has been styled *Rudolph, The Red Rosed Reindeer, Shines Again.*

Christmas in Sweden, a film produced by the Swedish-American Lines at 62 West 45th Street, New York, is now available for showing. This is one of recommended films.

Street scenes during the holiday season introduce the celebration of Christmas in the Swedish home. Herein are presented the preparation of all kinds of food specialties, the decoration of the various rooms, and the serving of the dinner. After the family's Christmas tree festivities, we share with them the midnight service in the cathedral.

The third work which we would recommend in this season is *Christmas Through The Ages.* The contributions of several countries to the celebration of Christmas are introduced with the singing of a carol and pealing of church bells. Rather than dwelling on the day's religious meanings, however, the film features many of its customs and practices. The origins of gift giving, carolling, the Christmas tree, and yule log are portrayed with the closing moments emphasizing the idea that it is a day of genuine brotherhood since so many peoples have enriched its observance.

REVIEWING THE NEWS

The year 1955 has brought many memorable events not only for the denomination but for the Nation at large. Top news, no doubt would be the illness of our President Dwight D. Eisenhower who, regardless of one's political views, commands the respect of most Americans. Particularly does this Editor respect his sense of fairness for all people, forgetting the thought of whether the individual voted for or against the administration.

When our President was stricken a wave of dismay swept over the country until the re-assuring news of his recovery was issued. Today, new confidence flows through our hearts that God has again heard our prayers for his recovery.

Real gains in race relations have been noted during the year, beginning with the courageous stand of the Supreme Court and of many of the lesser Federal Courts of the land. The local reaction to these decisions has revealed too much of the lack of Christ even in the hearts of many church members. The littleness of a few citizens has gone a long way in maintaining false impressions and ill will abroad. Heartening has been the reaction of calmer minds and cooler heads in many unexpected sources. Among the sources one would quickly note the action of the Norfolk (Va.) School Board, the entire governmental forces of Baltimore, the Governor of Maryland in his orders to eliminate segregation in the National Guard, etc. Of course there have been the reactionaries in Georgia, both past and present who have brought segregation even into intersectional sports, or at least they have attempted to do so. But a dismayed Georgia only serves to point up an enlightened Alabama, wonder of wonders.

While the courts of the land have been carrying on other Commissions of the Federal government have gained courage. The recent ruling of the Interstate Commerce Commission is a fine example. Of course those who attended the Bishops' meeting in New Orleans witnesses clearly the minds of the Nation's common carriers in the building and designing of the new Union Station there.

The year has pointed up the deep sincerity of our Secretary of State, John Foster Dulles. The Church should be deeply grateful for the revelation of the Christ spirit in the hearts of our leadership.

Within the church we witnessed great meetings in Chicago where the Reverend R. H. Collins Lee hoisted the Connectional Council at the new Martin Temple Church and from there thousands traveled

to the General Missionary Convention in Los Angeles where First Church royally entertained led by its great minister, the Rev. S. H. Marion. And, incidentally, the cooperation of other churches of both groups impressed the entire delegation.

There has been sadness too, this year, in the passing of two Bishops, Cameron Chesterfield Alleyne and John W. Martin. Two Episcopal Supervisors left us following the General Convention, Mrs. Carrie Jones, wife of Bishop Jones, and Mrs. Gertrude Brown, wife of Bishop Brown.

Every Zionite should secure a copy of Color Magazine for the month of November for within its pages are to be found several very good pictures of the Church in action. It is our understanding that other articles will appear in subsequent issues.

At the Bishops' meeting at the newly constructed St. Mark Church in Durham in January a special committee will meet to take up matters pertinent to the forthcoming General Conference at Pittsburgh.

For the past several years both the Winter meeting and the Summer sessions of the Church have been held in new buildings. This was true when we met in Memphis, Tenn., at New Orleans, at Chicago and now in Durham where the Reverend S. P. Perry has led his people in constructing an edifice which will eventually cost somewhere in the neighborhood of $250,000. The January meeting should be an inspiration in more ways than one for here is perhaps the outstanding bit of construction done during the quadrennium. We have long admired Brother S. P. but seeing his accomplishment, knowing his problems, we again say to him, we congratulate this great leader.

For several years we have been urging our ministry in the larger churches to consider the services of young men and women who are preparing themselves for full time Christian service. In several instances young people of the church have attended schools and colleges with just this in mind. We feel that somehow their services ought to be utilized in the church of their choice. At present we know of one young lady who has been studying at Oberlin with the thought of working in a Zion Church. She will complete her work in June. We would like to hear from you during the month of January if you are interested in employing her.